

EXCEPT YOU ARE BORN ANEW

INTRODUCTION

Aim: Discuss Jesus' exception: "Except a man is born again (anew), he cannot enter the kingdom of God. This exception involves two components that enable one to enter God's kingdom."

B. Proposition: To establish that Jesus' exception includes two components, "the water and the Spirit." The new birth or being "*born anew*" includes both in the regeneration process. This exception has no exceptions. Believers in God must learn to respect and "accept the exceptions" of God in being "*born anew*."

C. Text: John 3:1-7; 1 Peter 1:22-23; Titus 3:5

D. Outline:

1. The Greek word "anōthen"
2. The two components
3. The process of regeneration

E. Introductory Remarks

1. This sermon will discuss the "exception of Jesus" in being born "anew." This lesson will address the process of being "born again." It is often referred to as the "new birth." In some sense, it is that, but it entails a more heavenly meaning. Our first birth was earthly. To be born "anew" will require the help of the Holy Spirit in the process of regeneration. We will attempt to answer all the believers' questions regarding their being born "anew."

2. First, we will define the Greek term "anōthen," which means "anew." Nicodemus had come to Jesus by night to discuss with Him being a "teacher that God sent." Jesus told him that he must be "born anew." He answered and said, Verily, verily, I say unto thee, except a man be born again (anew), he cannot see the kingdom of God. Nicodemus inquired how that might be possible, given that he was old. Could he enter once again into his mother's womb and be born? The Lord further explained what he called "being born anew." This birth required two components.

3. Further, we will describe the two components that enable one to be *born anew*. Jesus replied, "Verily, verily, I say unto thee, Except a man be *born of water* and (of) *the Spirit*, he cannot enter into the kingdom of God." The Lord explains the two components enabling one to be "born anew." They are "the water and the Spirit." There are no exceptions to this heavenly directive. There have been volumes written to suggest that Jesus' instruction meant something other than these two components! We will attempt to answer some of them in his lesson. And then,

4. Lastly, we will discern the process of regeneration, which is the heavenly birth described by Jesus to Nicodemus. First, He told this teacher what it is not. Jesus said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again (anew)." The Lord explains to him that his first birth was of the flesh, and the new birth or "being born anew" is of the Spirit. The first is earthly; the second is heavenly. Finally, the Lord concludes: "Marvel not that I say to you: *you must be born anew*." In this directive, the Lord gave Nicodemus no exceptions. Every believer in God who desires to be saved must "accept His exception." To do this any other way will not bring forth the new birth or "being born anew" and will not permit an entrance into the kingdom of God. With this brief introduction, we can now move to the first point of this lesson.

BODY OF LESSON

I THE GREEK WORD "ANŌTHEN"

A. Our lesson begins with a “man of the Pharisees, named Nicodemus, a ruler of the Jews: The same *came to Jesus by night*, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him,” John 3:1-2. I know the Master must have appreciated Nicodemus’ laudatory comments! Observe,

1. We don’t know why he came to Jesus by night. Perhaps to talk to Him in secret. Like many other religious leaders, this man was a “secret disciple of Christ.” Religious rulers forbade anyone from declaring that Jesus was the Messiah. The penalty for this was to be banned from the synagogue and the temple. More than likely, this could have been the reason for his secret rendezvous (meeting) with Jesus. To better understand this setting, it is necessary to review the last verses of John, chapter two. Observe,

a. Jesus knew what was in men, as well as their motives. John wrote: “But when He (Jesus) was in Jerusalem at the Passover, at the feast, many believed in His name, beholding the signs that he was doing. But Jesus did not commit himself to them because He knew all (men) and needed not that any should testify of man, for He knew what *was in man*,” John 2:23-25. With this backdrop, we now know why John wrote: “But there *was a man* of the Pharisees, named Nicodemus, a ruler of the Jews; he came to Jesus by night,” John 3:1.

b. Nicodemus was a secret disciple of Jesus, like many others in the temple leadership. Therefore, Jesus did not question his motives; He knew his heart and desire was to know more about Him. So, he,

1) Came to Jesus by night, John 3:1. Under the color of darkness, but not in secret to the Lord. When we appear before Him in the assembly and later in the Judgement, know He also knows your heart. Beloved, “Everything is naked and open unto the eyes with whom we have to do,” Hebrews 4:13. Later,

2) He defended Christ before the Pharisees. “Nicodemus saith unto them, (he that *came to Jesus by night*, being one of them), Doth our law judges any man before it hears him, and know what he doeth?” John 7:50. Jesus did the “will of His Father,” John 7:16-18. He kept “the Father’s commandments,” John 15:9-10. We do well “if we keep His commandments,” John 14:15.

c. Officers accused of being deceived. “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, never a man spake like this man. Then answered them the Pharisees, Are ye also deceived?” John 7:45-47.

d. Joseph of Arimathea. “And after this (Christ’s death), Joseph of Arimathea, being a disciple of Jesus, *but secretly for fear of the Jews*, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave (permission). He came, therefore, and took the body of Jesus. And there came also Nicodemus, who at first *came to Jesus by night* and brought a mixture of myrrh and aloes, which weighed about a hundred pounds. Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews to bury,” John 19:38-42.

2. There was a fear among the Jews to confess or acknowledge Jesus as the Messiah. They would be put out of the synagogue for acknowledgment by the rulers, the chief priest, scribes, and Pharisees. Observe,

a. Chief rulers. “Nevertheless, among the chief rulers also many believed in Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue: For they love the praise of men more than the praise of God,” John 12:42-43.

ILLUSTRATION: Paul, the servant of Christ, Galatians 1:10-12. Many seek to please men!

b. Parents of a blind man. “His parent answered them (the Pharisees) and said, We know that this is our son and that he was born blind, but by what means he now seeth...he is of age...These

words spake his parents because they feared the Jews, for the Jews agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents, He is of age; ask him," John 9:20-23.

c. The blind man. "They (Pharisees) answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out (of the synagogue)," John 9:34.

3. Conclusion. The religious rulers sought to drive out of the synagogue anyone who would confess that Jesus was the Messiah. Jesus said: "Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice you in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets," Luke 6:22-23; Matthew 5:10-12; Luke 6:35-36.

B. Jesus' response. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again (*anew*), he cannot see the kingdom of God," John 3:3.

1. Jesus answered him. "Verily, verily" or Amen, amen.

2. I say unto you. That which comes forth now are the words, declarations, and directives of Jesus Christ, the Master Teacher. These are the "words of God:"

a. "Except a *man is born anew*, he cannot see the kingdom of God," John 3:3.

b. "Except a *man is born* of the water and of the Spirit, he cannot enter the kingdom of God," John 3:5.

c. "Marvel not I say unto thee, *ye must be born anew*," John 3:7.

d. This is Christ's "heavenly directive." It is the only way one can enter the kingdom of God. There are no exceptions in this directive! It is plain enough for the Ruler to understand that it included him and other religious leaders! Continuing,

4. Let's consider other terms that refer to one "being born anew." The word in Gr., is "anew" or "*anōthen*" (*a-nō-then*), EGNT, Page 246. The apostle Paul wrote much about this new birth. Other terms for being "born anew" found in the Bible are:

a. Regeneration. Paul calls it regeneration in Titus 3:5. We will revisit this verse later in our lesson.

b. New man. It is also called the "new man," Colossians 3:9-10. And, "That you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lust, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness," Ephesians 4:22-24.

c. Inward man. It is called elsewhere as the "inward man: "For I delight in the law of God after the inward man," Romans 7:22. Also, Paul wrote: "For which cause (reason) we faint not, but though our outward man perishes, yet our inward (*esōthen*) man is renewed (*anakainōō*) day by day," 2 Corinthians 4:16. Consider,

1) Looking at these two words, "inward" and "renewed," we can see our word of discussion "anew" or "*anōthen*." These words together mean "renewed inward" or born "anew within."

2) Maybe that's why Paul also calls this man "a new creature" or "creation," 2 Corinthians 5:17; Ephesians 2:10. In Christ, we are reformed into "*kainos ktisis*" or "*a new creation*," Galatians 6:15.

3) The Gr., word "*ktizō*" means to fabricate (*form* originally): —create, to make; to form or shape, to change or transform completely. Sounds like Genesis 2:6-8. We could say "like the original" man God created "in the beginning." Amen!

d. Inner man. Paul wrote: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man," Ephesians 3:16. And finally, Peter refers to the...

e. Hidden man of the heart. "Rather let it be the *hidden man* of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Peter 3:4.

5. Peter also writes of "begotten and born again" in his Letter to the "scattered Jews." Observe, a. Begotten again: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten* again (Gr., *anagennaō*) us unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Peter 1:3. Also,

b. Born again: "Being *born again* (Gr., *anagennaō*) not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," 1 Peter 1:23. This is a similar theme being preached by all the apostles of Christ, and even James the Lord's brother. Observe,

c. James wrote: "Of His will begat (Gr., *apokyeō*) He us with the word of truth, that we might be a kind of first fruits of His creatures (Gr., *ktisma*)," James 1:18. Notice,

d. Paul also wrote: "For though you have ten thousand instructors in Christ, yet have you not many fathers: for in Christ, I have begotten (Gr., *gennao*) you through the gospel," 1 Corinthians 4:15. The word "begat and begotten" vary slightly, but mean the same thing, i.e., to bring forth, beget, to generate or produce. Consider,

C. Jesus' declaration. "Except a man is born *again* (anew), he cannot see the kingdom of God," John 3:3. Let's see its correlation to what the apostles wrote by the Holy Spirit. Observe the Greek word "*anōthen*" as it appears in these two references,

1. First, notice that the KJV of the BLB and EGNT translate the word "*anōthen*" differently.

a. In the KJV, the word is born *anōthen*, translated as "again." BLB.org.

b. In the Stephens 1550, the word is born *anōthen*, translated as "*anew*." EGNT, Page 246.

c. The Gr., word *anōthen*, remains the same but was translated completely differently.

d. The word "again" could imply that of the physical birth we have already experienced. Meanwhile, "*anew*" implies a heavenly meaning or being born "from above" due to the work of the Holy Spirit. As we continue this lesson, you will understand what "*anew*" truly means.

NOTE: Born anew (John 3:3; John 3:7), G509, "born again, or from above." [See also, "from above," John 3:31; John 19:11; James 1:17; James 3:15; James 3:17.] "To produce, be re-created, born anew; or regenerated having one's mind changed so that he lives a new life that's in complete accord with the commandments and the will of God." BLB.org, John 3:3; John 3:7.

2. The Greek words are "*gennao anōthen*," which means to be "*born anew*."

a. Born, or "*gennao*," is translated as "to regenerate: — bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring, or to *come forth anew*."

1) Surprisingly, the word "regeneration," or "palinogenesis" in Greek, includes this very idea: "Through the washing of *regeneration* and the *renewing* of the Holy Spirit," Titus 3:5. Greek "palin" and "genesis" or "again born" or "born anew." Notice the word "genesis" is the Bible's first book, Genesis, or the "Beginning." Regeneration means to restore to the "beginning." How was man created in the beginning? *Immortal* and possessing *eternal life* (without being subject to sin and death). This, therefore, is what Jesus promises in our *regeneration* or being *born anew*, Titus 3:4-7.

2) Maybe David alludes to this rebirth of being *born anew* when he wrote: "Create in me a clean heart, O God; and *renew the right spirit* within me. Cast me not away from thy presence; take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and the sinner shall be converted unto thee," Psalms 51:10-13. We will discuss this further in our last point in this lesson.

b. Anew, "*anōthen*," is translated as "from the first; anew: — from above, again, *from the beginning* (very first), *the top*," Matthew 27:51. The idea of this word is heavenly, from above, from a divine source, from God to one's first state, "born from above." See James 1:18; James 3:15.

c. There is another Greek word for "again" which is "*palin*" when joined with a verb, which means: "it denotes *renewal* or repetition of the action," as in Galatians 4:19; 2 Peter 2:20, etc. This is not the word John uses in John 3:3 or John 3:7.

d. Except a man is born "anew" or experiences the "heavenly birth," he cannot see the kingdom of God. Jesus is speaking of a "spiritual birth" and not a "physical birth" as all have already been "born" of the earthly, 1 Corinthians 15:42-49. Consider,

3. Sin has caused the necessity of this rebirth, regeneration of the soul or "inner man." The inner man is being recreated or "born anew," not the "outer man," the man of clay. However, the man of clay will also experience this "change" at the resurrection of the dead, 1 Corinthians 15:51-56. We will discuss this further in our last point in this lesson. Observe,

a. This will occur at what Paul calls "the end," when Christ returns to claim (by raising) the living from among the dead: those that died in Christ will *rise in Christ* and *be changed* into a "glorious body" like unto the Lord, Philippians 3:20-21.

b. John wrote: "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew Him not. Beloved, now are we the *sons of God*, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall *be like Him*; for we shall see Him as He is," 1 John 3:1-2.

4. Conclusion: This rebirth or regeneration is the work of the Holy Spirit. Nicodemus had it all wrong. It is not a physical birth being alluded to by the Lord. But the rebirth and restoration of the Holy Spirit through "regeneration" or being "born anew." If a man never experiences this new birth, he shall never enter the kingdom of God. Unrighteousness cannot inherit the "kingdom of God," 1 Corinthians 6:9-11. Being "born anew" removes the old man so God can reform in us the new man: "created in righteousness and true holiness," Ephesians 4:20-24; Romans 6:3-7.

D. Nicodemus saith unto him, How can a man be born when he is old? Can he enter his mother's womb (a second time) and be born? Observe,

1. Nicodemus had in mind a "fleshly birth" of coming "forth" from his mother's womb. This is not what Jesus meant! Observe the comments of these two authors,

a. B. W. Johnson indited: "The term translated "*again*" is rendered "*anew*" in the Revision, which is better. It is the great doctrine, so fundamental in the Gospel, of Regeneration, a new Birth, being made a new creature, the same doctrine spoken of in (John) chapter 1, verses 12, 13. Nicodemus, like all Jews, supposed that all who were born as children of Abraham would, as Abraham's seed, be citizens of the kingdom, but Jesus shows him that no one can be a new creature in Christ Jesus unless he is born anew. We are born naturally into the kingdom of nature to live the natural life; if we enter the kingdom of heaven, the kingdom of grace, it must be by a new birth. The doctrine that a man can bury his old sinful life and begin a new one with the freshness of youthful hope is foreshadowed in the Old Testament (Isa. 1:18; Jer. 31:33; Ezek. 11:19; 36:26) and taught in the New Testament (Rom. 6:8; 8:3; 12:2; 2 Cor. 5:17; Gal. 6:15, 16)," Page 242.

b. Matthew Henry noted: "It is objected against by Nicodemus (v. 4): How can a man be born when he is old, old as I am: being an old man? Can he enter his mother's womb the second time and be born? Herein appears...His weakness in knowledge; what Christ spoke spiritually, he seems to have understood after a corporal and carnal manner *as if there were* no other way of regenerating and (new-molding) *an immortal soul* than by new-framing the body and bringing

that back to the rock out of which it was hewn as if there was such a connection between the soul and the body that there could be no fashioning *the heart anew* but by forming the bones anew," Page 1535. The change Jesus speaks of is that of the heart, not the flesh!

c. If God could make from "stones" children of Abraham, then He could make the soul of man like that of Christ through the "washing of regeneration and renewing of the Holy Spirit," Titus 3:5. The divine purpose of being "born anew" is to reform or restore the "spirit of man" into that which God had created in Adam and Eve, *before their fall* because of sin and disobedience. We will look at this truth before we conclude this lesson. This is called "divine planning." For now, d. It seems Matthew Henry and B. W. Johnson are in complete accord with what Jesus said concerning the kingdom of God. Both are equally learned men, yet of different faiths. The Master continued,

2. His discourse: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, *you must be born anew*...so is everyone born of the Spirit," John 3:6-8. There are no exceptions in this rebirth (in its necessity) and no exclusions (in who can be born anew). Perhaps,

a. Nicodemus was unaware that all who would enter into the "kingdom of God" would be required to be "born anew," both Jews and Gentiles. The requirement and blessing were necessary for both Nations. The kingdom of God is opened to all who would come unto the Lord, John 3:16; Romans 10:11-13. Jesus told the Pharisees: "Verily I say unto you, That the publicans and the harlots (will) go into the kingdom of God before you," Matthew 21:31-32; Matthew 23:13. God is the Father of all people, both Jews and Gentiles and all are recipients of the Abrahamic blessings, Galatians 3:6-9. Abraham, through Christ, is the "father of all nations," Romans 4:9-12.

b. B. W. Johnson wrote: "The necessity is implied in the word kingdom. No one born a citizen of England can become a citizen of the United States without complying with our naturalization laws. The kingdom of God has its naturalization laws, and there is no other way of entrance than to be born of water and (of) the Spirit. We may not understand all the mysteries of the new birth any more than we do those of the natural birth, but we can understand what has to be done and what is necessary. Two things are needful: the spirit must be renewed; we must be baptized," Page 243. Johnson proposes that, like Christ, there are indeed two components in being "born anew." They include both *"the water and the Spirit."* Observe the comments of Matthew Henry,

c. He wrote: "You must be born again. "I said unto thee that which all are concerned in, You must, you all, one as well as another, you must be born again: not only the common people but the rulers, the masters in Israel...We are not to marvel at it, for when we consider the holiness of the God with whom we have to do, the great design of our redemption, the depravity of our nature, and the constitution of the happiness set before us, we shall not think it strange that so much stress is laid upon this as the one thing needful, that we must be born again," Page 1537.

1) Without being "born anew," we cannot see the kingdom of God, but much more, neither can we enter into it or share its blessings. The kingdom is enlightened by its teaching; entering it is through "faith and obedience" to the gospel of Christ, Romans 1:16-18.

2) This, I might add, is a *stumbling block* to many today, as it was to Israel then. They had not "obeyed the gospel," Romans 10:16-21. The Romans, however, "had obeyed out of the heart, that form of doctrine," Romans 6:17-18. Thereby being "born anew." Please, take note,

3) Most of you are in complete agreement with me right about now regarding Israel's disobedience and neglect to obey the gospel. However, as we proceed, some of you will discover you may be in the same disobedience and neglect. You may not have been "born anew." Your

faith in God may be absent of obedience to Jesus' declaration: "You must be born anew." Just like Israel and the nations were when Paul preached unto them, Romans 10:1-5. Israel also rejected the commandment of God during "John's preaching of the kingdom of God," Luke 7:29-30; Matthew 3:5-12. Recall that John the Baptist was a forerunner in preaching Christ's kingdom.

d. Conclusion: Sometimes, the commentator's theology gets confused and conflicts with the scriptures. Matthew Henry is right in many of his writings. And I will quote them with great respect. However, when his words do not agree with the scriptures, I will also humbly point that out. I am not as learned as he, nor do I seek to achieve such status among men. We must look at God's words through His Eyes and Heart. We must examine the word of God as Isaiah presented it in Isaiah 28:9-11; Jesus, John 5:39; and Paul, 2 Timothy 2:15. Let's continue,

3. Being *born anew* is not that of the flesh but that of the Holy Spirit. John emphasizes it is from heaven. As did the Lord Himself, when He taught the people, Matthew 21:23-27; Mark 1:14-15. Notice, John, the apostle,

E. Penned elsewhere. "He came unto His own, and His own received Him not. But as many received Him, He gave them the power to become *the sons of God*, even to those who believe in His name. Which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God," John 1:11-13. He gave them "the right, or the authority" to become the "sons of God," Galatians 3:26-27. We will address this more later in the lesson. Consider,

1. John speaks here of the "birth brought about by the Holy Spirit" and not the flesh, nor will of man, but that which is from above, "being born anew" from above. That which is from above is the work of the Holy Spirit.

2. We are ready now to discuss the two components necessary to complete our rebirth or being "born anew." Please suppress all your disagreements regarding the new birth and open your heart to hear, read, and study the remaining points in this lesson. Most of you now possess genuine love, devotion, and faith in Christ to become members of the kingdom of God. Some lack the knowledge of the components mandated and the humility to accept God's terms of pardon and obey them. "Behold, to obey is better than sacrifices, and harken than the fat of rams," 1 Samuel 15:22. Jesus asks: "Why (call) you Me Lord, Lord, and do not the things I say?" Luke 6:46.

3. You now know what the Lord had in mind in our rebirth or regeneration. You must allow Him now to instruct you on how to become a "new creature" or be "recreated" in Christ's "likeness in righteousness and true holiness." Simon Peter calls it: "Becoming partakers of the *divine nature*, having escaped the corruption in the world through lust," 2 Peter 1:3-4; 1 Peter 1:1-5. Let's consider these two components!

II THE TWO COMPONENTS

A. Jesus explains. "Jesus answered, Verily, verily, I say unto thee: Except a man *be born of water and (of) the Spirit*, he cannot see or enter into the kingdom of God," John 3:3-5. This new birth or being "*born anew*" includes two necessary elements. The new birth,

1. Consists of two components. The original language is: "*gennao ek hudatos kai pneumatos*." The Lord speaks of two separate and distinct components of the new birth. They are: "The water and the Spirit." We have already described the new birth as "being born anew." We will now explain it with more clarity. Consider,

2. The word "born" in Gr., is *gennao* (ghen-nah'-o), which means "to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate: KJV-- beget, be born, bring forth, conceive, be delivered of," 1 Corinthians 4:15, James 1:18, 1 Peter 1:23.

3. The word “out of” in Gr., is *ek*, which is a primary preposition denoting origin (the point from whence action or motion proceeds), from, out (of place, time, or cause; direct or remote) – often used in composition, i.e., “out of the water,” Matthew 3:16-17; Mark 1:10. Or, you have obeyed “out of the heart,” that form of doctrine,” Romans 6:17-18.

4. The word “water” in Gr., is *hudatos* or (hoo'-dat-os), which means, from the base of water: KJV - water.

5. The word “and” in Gr. is *kai* or (ka-hee), a primary particle, having a copulative and sometimes also a cumulative force; and...often used in connection (or in composition) with other particles or small words: KJV – and, also, both, but, etc. Observe,

a. BlueLetterBible definition of conjunction: “It is a word or phrase that links words, phrases, clauses, or sentences, e.g., and, but, for, nor, or, so, yet.”

b. When it connects two things, both are equal and required to achieve its end: “Enter into the kingdom of God.” The conjunction makes both persons, things, or words equally important.

c. Jesus makes water and Spirit necessary to complete the new birth or be “born anew.” We can disagree about this truth, but it will not change now nor in eternity! “Forever, O Lord, thy word is settled in heaven,” Psalms 119:89. Continuing,

6. The word “Spirit” in Gr., is *pneumatōs*, or (pnyoo'-mah-tos); a spirit, i.e., (human) the rational soul, (by implication) vital principle ...etc., or (superhuman) an angel... or (divine) God, Christ's spirit, the Holy Spirit. KJV – a ghost, life, spirit (-ual, -ually), mind. Here, it means the Holy Spirit. Not *the wind*, air, or some physical phenomenon; *it is spiritual*, John 3:6; 1 Corinthians 15:46-49.

7. Conclusion: The reciprocal benefit is conjoined to both components. In other words, you can't have one without the other. The word “and” is a connector or “coordinating conjunction.” The blessing of being *born anew* is contingent on being “born out of the water and the Spirit!” Both are necessary, not just one. Neither is the kingdom of God secured by only one of them. Both!

B. Interpretation. One is born “out of the water and the Spirit.” The Spirit can be compared to the male or the (father) of the birth, the water to the female or the (mother) of the birth, and the word of God is the “seed” that is planted in the human heart by preaching and teaching.

1. Spirit is the male of the birth: “Howbeit when he the Spirit of truth,” John 16:13. The Spirit sows the seed, the word of God, into the heart of the hearer. Whether by the teacher (then) or through the word of God (now) when it is sown by preaching or teaching.

NOTE: Review our lesson “Lydia’s Conversion,” on SermonCentral.com by Ron Freeman, Evangelist. It reveals the Holy Spirit’s work through the preaching of Paul and Silas.

2. The seed: “Being born again not of corruptible seed,” 1 Peter 1:23; Luke 8:11. The seed is planted by the preaching of the word of God, Romans 10:17. The believer acquires faith, is compelled to repent, to confess Jesus as the Son of God, and demonstrate their faith to God in baptism.

3. Water is the female of the birth: “So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging,” Jonah 1:15; Psalms 89:9; Luke 8:24. You will notice that the Bible says: “the sea ceased from *her* raging.” Observe,

a. The sea and the waters are also described as the womb of the earth.

1) Job wrote: “Or who shut up the sea with doors when it broke forth as if it had issued out of the womb?” And, “Out of whose womb came the ice?” The ice glaciers at the North Pole came from the sea's womb! The “water is the womb of the earth!” See Job 38:8; Job 38:28-29. During the creation of all things,

2) God said: “Let the waters *bring forth* abundantly, the moving creatures that hath life,” Genesis 1:20-21. Let the waters “give birth” to the moving creatures that hath life.

3) God created: "Great whales, and every living creature that moveth, which the waters *brought forth* abundantly," Genesis 1:21. The waters "gave birth" to "every living creature that moveth." These are not my words but the Lord, who created all things, John 1:1-3; Colossians 1:13-18.

4) Let's see things as they were and must be in man's re-creation. The first man, Adam, was made from "water and dirt" but was incomplete until God breathed life into his nostrils and "formed the spirit of man within him." In being "born anew," both water and the Spirit are necessary to give the "new man" a spiritual awakening, enabling him to rise and "walk in newness of life" as children of God, John 1:11-12; Romans 6:3-7.

b. Summary: Therefore, water and Spirit are necessary for one to be "born anew" and enter the kingdom of God. Jesus knew what he was talking about; I'm unsure what many religious leaders do today! They think just like Nicodemus, such is impossible; however, "Nothing is impossible with God," Matthew 19:26. It must be understood that,

c. The new birth incorporates the fundamental principles of the "*pattern of conversion*," as outlined in the Book of Acts. We will discuss one example of conversion as we extend heaven's invitation.

4. Conclusion: God has ordained to perform a "divine operation;" while the sinner is in the *waters of baptism* with Jesus in putting off the old man and putting on the new man (having forgiven all his trespasses and sins); that he might come forth – (being born anew): "Out of the water and the Spirit" into the kingdom of God, as a new creature in Christ Jesus, Colossians 2:11-13; Ephesians 2:10. (We go down into the water "with Christ;" to be baptized "into Christ;" to come up, out of the water "in Christ" and the kingdom of God). If any man is "in Christ, he is a new creature, has been *born anew*," 2 Corinthians 5:17. Amen, and amen. Observe,

a. B. W. Johnson wrote: "One must be born of water and the Spirit. Whatever this may mean, it will be admitted by all (1) that no one is a member of the kingdom of God until he is born again; (2) that the Savior declares the impossibility of one entering who is not born of water and the Spirit. All agree that *the birth of the Spirit* refers to inward or spiritual change, and all candid authorities agree that *the birth of water* refers to baptism...Alford says: 'All attempts to get rid of this have sprung from doctrinal prejudices,'" Page 243. Johnson continues,

b. He wrote: "Jesus does not reply directly to the question of Nicodemus, but proceeds to give a more explicit statement concerning the new birth. One must be born of water and the Spirit. Whatever this may mean, it will be admitted by all:"

"(1) that no one is a member of the kingdom of God until he is born again (*anew*);"

"(2) that the Savior declares the impossibility of one entering who is not born of water and the Spirit...John the Baptist baptized both Jews and Gentiles as a sign of purification by repentance from past sins. Nicodemus would then have certainly understood by the expression, 'born of water,' a reference to this rite of baptism," Page 243.

c. I mentioned earlier that many of you will check out of the net right about now. You will stop reading or hearing the *words of Christ*. Let me be clear: these are not my words but the words of the "Son of God." Why will this occur? Maybe,

1) Some because of your fear of the truth, and others because they disagree with the truth of Jesus' declaration. Either reason would be an affront (*shame and dishonor*) unto God.

2) How dare we agree with God only when we find what He says acceptable to us as the truth as we believe it to be? "The word of the Lord is right, and all His works are done in truth," Psalms 33:4. We must align our "faith and obedience" to what God has directed and not to what we might perceive or believe is right in our own eyes. "There is a way that seemeth right unto a man, but the end thereof are the ways of death," Proverbs 14:12.

3) Volumes have been written to deter and thwart its meaning or spoken in abusive tones and words. God has the right to establish the terms for pardoning our sins. Who do we think we are to chastise Him for imposing upon us what we do not find acceptable?

4) Many have already missed heaven because of their sin and disobedience. We claim to love God so...so...very much. But when He declared through His "only begotten Son" the terms of His pardon, we can no longer align our faith to His Word! Do you think He will make an exception for you and me? Read the text: "Except a man is born out of the water and (of) the Spirit he cannot enter the kingdom of God...Marvel, not I say unto you, *you must* be born anew," John 3:5-7. Both "water and Spirit" are required! "Must" is one of the strongest words in the English language.

d. Jesus said: "If you love me, keep my commandments," John 14:15. Take a moment and reflect on what God gave us for our salvation: His Only Son, Jesus Christ, our Savior. And *what the Lord went through*: to purchase our salvation, His death on the cross of Calvary.

1) Now, the God of heaven asks us to, in faith and obedience, accept His requirements to save and preserve us and promises us all "eternal life," Titus 3:4-7.

2) Yet we find it difficult to repent of our sins, confess Christ as His Son and Messiah, and be baptized: "for the remission of our sins, to receive the gift of the Holy Spirit," Acts 2:38; Acts 22:16. Come on, where is your faith? "How is it you have so little faith," Mark 4:40.

C. Faith must be coupled with trust and obedience. Many make the mistake of minimizing the terms of God's conversion process (being born anew). To God, this is a test of our "Faith and obedience to His will." We cannot dictate to God how we want to be saved; we must obey His will. In every act of faith under the Old Testament of those that pleased God; by their faith, there was always a corresponding act of obedience.

ILLUSTRATION: A review of Faith in 3D. Consider,

1. Faith is defined in Hebrews 11:1. Faith is the underlying foundation of all that we are and do to be pleasing to God. It is the building block of all our Christian graces, 2 Peter 1:5-11.

2. Faith directed, Hebrews 11:6. Faith must be directed to God. Not to anyone else. If we are pleasing to God, the favor of men does not matter. If God is for us, no one can be against us! So writes the beloved apostle Paul, Romans 8:28-35.

3. Faith demonstrated, Hebrews 11:7ff. Faith is active; alive, not dead! Faith compels action; it constraineth us, 2 Corinthians 5:14-15. Faith always works through love, Galatians 5:6. Observe,

a. By faith Noah: "Being warned of God of things not seen as yet, moved with fear, and prepared an ark to save his house ... and became heir of the righteousness which is by faith," Hebrews 11:7.

b. By faith Abraham: "When he was tried, offered up Isaac," Hebrews 11:17-19; Genesis 22:5-8.

c. By faith Israel: "Passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned," Hebrews 11:29; 1 Corinthians 10:1-4. In every example of faith, there was,

4. Conclusion: A corresponding act of obedience. The believers' faith was demonstrated. Baptism is our corresponding *act of obedience* in compliance with the Lord's instruction for us to be granted entrance into the Kingdom of God. It does not have to make sense to us; most of what God demanded in the acts of faith just mentioned perhaps did not make sense to those believers. Yet, once they obeyed, God granted His promised blessings of mercy, grace, and salvation. There are *no exceptions* to this heavenly directive. There have been volumes written to suggest that Jesus' instruction meant something other than these two components! We are now at the point in this lesson where we can address these ideas and theologies. They comprise alterations of these two components of water and Spirit. We will answer them with kindness and clarity. Observe,

D. Water is not water. "Except a man be born of the water and the Spirit," John 3:5. Many argue that the prepositional phrase does not mean, rather than undertake a sincere examination to explain what it does mean. One of these arguments insists that "*hudatos*" does not mean water but has other spiritual implications. I will address a few of them now. Please observe,

1. First, "the water in John 3:5 does not mean water." In other words, "water is not a part of the new birth." This birth is entirely spiritual; therefore, it could not mean "water." They contend that "new birth" is one of the Holy Spirit alone. However, Jesus includes the "water and Spirit" in the new birth, John 3:5. They will then explain what "water" is in their theology. Here are a few examples with rebuttal. This notion suggests,

a. Water is not "water." They argue that the water mentioned in John 3:3 is not water. How does this then relate to the word *water* elsewhere in the bible?

1) How about this: "And John also was baptizing in Aenon near Salim, because there was much water there: and they came, and were baptized," John 3:23. Consider,

2) The word "water" in John 3:5 is the same as the word "water" in John 3:23.

3) I, therefore, conclude that they are the same thing.

b. Baptism was always performed where there was *much water*, John 3:23. Recall,

1) Jesus was baptized in much water, Matthew 3:13-17. The river Jordan.

2) Philip baptized the treasurer in much water, Acts 8:26-39. Sufficient was the water that both Philip and the treasurer could go down "into the water," perform the baptism, and then "come up out of the water."

3) You can read this yourself. The word *water* in all these scripture passages is "*hudatos*," or "water." Here is another,

2. Further, "The "water" mentioned by Jesus is the "living water," John 4:10-11.

a. These references refer to the Holy Ghost, which Jesus promises to all who believe in Him, John 7:37-39. Jesus speaks of believers being given the "gift of the Holy Spirit."

b. Peter refers to this promise in Acts 2:38. After explaining Joel's prophecy concerning God giving His Holy Spirit to Jews and Gentiles, Joel 2:28-29.

c. Believers receive the Holy Ghost after demonstrating an obedient faith, Acts 5:32, Acts 2:38.

3. Next, "the water is the word." They cite this text: "That it (the church) He might sanctify having cleansed *by the washing of the water with the word*," Ephesians 5:26. [ASV].

a. This verse does not classify the "water" as the word but certifies that the church is "sanctified *by the washing of the water* ['en' or 'with'] the word," Ephesians 5:26. See Acts 2:41-47. See below.

NOTE: This verse has two definite articles, one before: 1) *the* washing and 2) one before *the* water.

1) The *washing* is T-DSN, N-DSN, and the *water* is T-GSN, N-GSN.

2) The article T-GSN before *water* was not translated. BLB.org, Ephesians 5:26.

3) Both articles are in the Stephens 1550 Textus Receptive, EGNT, Page 509.

4) There is also a definite article before [the] "word," at least the translators thought so.

a) DSN means -Dative Singular Neuter, and GSN means -Genitive Singular Neuter.

b) The definite article "T," preceding its noun "N," will agree on the case, number, and gender as they do now in Ephesians 5:26.

c) Conclusion: The church is washed, sanctified, and justified through the "washing of water through the direction of the Holy Spirit in obedience to the word of God. Paul wrote Corinth: "And such were some of you: but you *are washed*, but you *are sanctified*, but you *are justified* in the *name of the Lord Jesus*, and *by the Spirit of our God*," 1 Corinthians 6:11; Acts 18:8. See also Acts 2:36-41; Acts 2:47. Moving forward, here is another,

b. John 6:63 is also used to refute “the water” in John 3:5. However, we must always consider any text within the context of the scriptures, just as we did in Ephesians 5:26. Here’s what Jesus said: “It is *the Spirit* that (which) quickeneth; the flesh profiteth nothing: *the words* that I speak unto you *are spirit*, and *are life*,” John 6:63. Stephens 1550 Textus Receptive, EGNT, Page 261-262. The apostle John refers to the Holy Spirit and not a “spirit” or “water” in this verse. Let’s do this work together. Consider,

NOTE: The word “quickeneth” or V-PAP-NSN. The V or “verb” is a *present active participle*, being used as an adjective to modify the verb in the phrase: “I have spoken,” or “*lelalaka*” per LTTraW, seen on the bottom of Page 262, rather than the verb “*laleō*” as translated in BLB.org, John 6:63.

The “W” -means Wordsworth, 1870; see Introduction to EGNT, Page XVI. [Coded: V-RAI-1S, G2980, Verb - Perfect Active Indicative - 1st Person Singular, per John 15:3]. Observe that “I have spoken” is the perfect active indicative first person singular. Therefore, the verb “*lelalaka*” or “I have spoken” agrees with this sentence's past tense participle, the suffix -en, in the word “*quickens* or *quickeneneth*.” Participles can be used as a *verb* or a *noun* to modify the subject!

NOTE: In Greek, the perfect tense describes an action viewed as having been completed in the past, once and for all, not needing to be repeated, i.e., “It is finished!” or “I have spoken.” These are *past participles* used for *perfect tense* and *passive voice* constructions (see definitions below).

NOTE: The definite article “the” T-NSN and the noun “Spirit” N-NSN in this sentence means *The Spirit*, not a “spirit” or “the word.” Recall that the Nominative Case refers to the case used for a *noun* or *pronoun* when it is the subject of a verb; the subject in this sentence is “the Spirit.”

NOTE: NSN means -Nominative Singular Neuter. Consider these *definitions* of participles,

1) A participle is *a word derived from a verb* that can be used as an adjective or to form *certain verb tenses*. There are two main types of participles:

a) *Past participles* (typically ending in “-ed,” “-en,” “-n,” “-ne,” or “-t”) are used for *perfect tenses* and *passive voice* constructions.

b) *Present participles* (always ending in “-ing”) are used for *continuous tenses*.

2) The words “*past*” and “*present*” do not indicate the specific tenses *in which participles* are used. Past and present participle *can be used* in the past, present, and future tense. Both are commonly used as adjectives. This work was,

3) Published on November 25, 2022, by Eoghan Ryan and revised on September 25, 2023.

4) Reference, Scribbr – “Your path to academic success,” <https://www.scribbr.com/>. Another example is John 15:3. Jesus promised His apostles,

c. “Now you are clean *through the word* which I have spoken unto you,” John 15:3. See also Acts 15:7-11; 1 Peter 1:22-23. The words “*I have spoken*” have been used in the explanation of John 6:63. Wordsworth felt “*lelalaka*” rather than “*laleō*” most likely is what Jesus had said: “I have spoken, *past tense*, not “I speak” *present tense* as it is translated in the BLB.org, John 6:63. Jesus said: “The words *I have spoken* “are spirit and are life,” through the quickening power of the Holy Spirit.

d. Participles are never the main verb in the sentence. As a verbal adjective, it functions as an adverb modifying the verb. The verb in this sentence is “I have *spoken*” and, therefore, helps to clarify the subject “the Spirit,” which is the one who quickens.

e. A Participle also has properties of an adjective in that it expresses case, gender, and number. Like other adjectives, a participle can modify *a noun* or take a noun's place in a sentence. It can be the subject for the main verb in the sentence. In my judgment, this last one will need no further discussion! Here it is,

4. Finally, The “water” is the mother’s “after birth.” One prominent leader called the “water” of John 3:5 the “after birth” during a mother’s natural birth. Jesus, however, removed the natural elements from the “new birth,” John 3:6. I don’t believe any further comments are necessary.

5. Conclusion: None of these theories have any merit. None of them changes the requirements of the believer being “born anew” through “the water and of the Spirit.” Let’s now address the, E. Spirit is the wind. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit,” John 3:8. Observe,

1. The word “pneumatosis” is not the Spirit but the “wind.” As mentioned earlier, being born anew involves two separate and distinct elements: “water and Spirit.” Some teachers have limited the new birth to one entity, the Holy Spirit. This, however, ignores sound biblical analysis and teaching. Being “born anew” is not mystical but a conversion process everyone can experience through faith and obedience to the gospel. Jesus’ statement: “The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell where it cometh or goeth: so is every one that is born of the Spirit.” Observe,

2. B. W. Johnson wrote: “Most commentators have held that this means: As the wind moves mysteriously, so does the Spirit, and it breathes upon whom it will, effecting the inward change called the birth of the Spirit arbitrarily,” Page 243. This theory is void of any human participation. Salvation is the result of the Holy Spirit’s selection and conversion alone. This cannot be true. This belief sounds like “Calvinism.” Jesus invites all to “come unto Him,” Matthew 11:28-30. John wrote: “The Spirit and the bride say: come,” Revelation 22:17.

NOTE: See “Five Points of Calvinism,” from Wikipedia, the free encyclopedia, dated 3 February 2025. https://en.wikipedia.org/wiki/Five_Points_of_Calvinism. See references.

NOTE: You can read all of B. W. Johnson’s comments on this theory by downloading his Commentary from Archive.org. See references at the end of this lesson. He, of course, dispels this notion in a clear and scriptural rebuttal. He states: “This view I believe due to a wrong translation, sanctioned, not by Greek, but by current theology,” Page 243-244. Therefore,

3. I will devote the remaining time to outlining several instances where the believers were either told or asked what they must “do” to be saved. After that, you can decide for yourself which is correct. Surely, the same Bible cannot teach two opposing methods in the conversion process?

4. Here are some believer’s requests on how they might be saved. Observe,

a. The Pentecostal believers, Acts 2:36-47. They asked: “Men and brethren, what must we do?”

b. The treasurer, Acts 8:36. Said: “Behold, water, what hinders me from being baptized?”

c. Saul of Tarsus, Acts 9:6. Asked: “Lord, what do you *want me to do*?” [What me desireth thou to do?] Jesus responded: “Go into the city, and it shall be told thee what thou must do.”

d. Cornelius and his house, Acts 11:14. The angel said: “Send to Joppa for Peter, Who shall speak words to thee whereby *you shall be saved* thou and all thy house.”

e. The Philippian Jailer, Acts 16:30. Asked: “Sirs, *what is necessary* for me to do that I may be saved?” This is the most prominent teaching in the entire religious world. The jailer was told to believe, and “he and all his house could be saved,” Acts 16:31. However, read the remaining instructions given to the jailer and his house that night, Acts 16:32-34.

f. King Agrippa said unto Paul: “Almost *thou persuadest me* to be a Christian,” Acts 26:28.

5. Conclusion: In these examples, the believer or inquirer asks or is told what to do to be saved. The preaching of Jesus moves the human heart, and the believer asks what must I do so that I may be saved? This is entirely different from what is described above. Christ invites all to come!

The “good and honest heart” asks what must I do? The type of heart that will hear, believe, and obey is described by Jesus in Luke 8:11-15. The “seed” or the word of God fell in “good and honest hearts.” Which brought forth faith and obedience to the word of God. We are now at the last point in this lesson. Thanks for staying “in tune!” You *do appear to have* a “good and honest heart.”

III THE PROCESS OF REGENERATION

A. The creation of the natural man. To fully understand the regeneration process, one must look more closely at the creation of the first man, Adam. “And God said, Let us make man in our image, after our likeness...God created in his image, in the image of God created he him; male and female created he them,” Genesis 1:26-27.

ILLUSTRATION: Male and female. Adam and Eve, not Adam and Steve! “Let us make man.” Who is the “us” in this text? The phrase describes more than one person in the verse (this affirms the Father, the Son, and the Holy Spirit). What were the elements that God used to make the first man? Consider,

1. When God formed man's natural body: “But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,” Genesis 2:6-7. God formed man out of water and dust, breathed the breath of life into his nostrils, and the man became a living soul. Observe,

a. Water and dust (dirt). Jehovah made man of dust and water. The Lord said later: “For dust thou art, and dust thou shall return,” Genesis 3:19.

ILLUSTRATION: Made woman from Adam's rib, Genesis 2:18, 21-25. You can hear my discussion of the “new birth” in the Lesson: “Is there Water in the Plan? At Archive.org, by Ron Freeman, Evangelist. Moving forward, David wrote,

b. “What is man, that thou are mindful of him? And the son of man, that thou visiteth him?” Psalms 8:4. See also Hebrews 2:6.

c. “I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well,” Psalms 139:14.

d. “God made man in his image and likeness a “little lower than the angels,” Hebrews 2:7.

2. God formed man's spirit. Zechariah wrote: “The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,” Zechariah 12:1.

a. Job wrote of the spirit of man within him. Observe,

1) “But there is a spirit in man; and the inspiration of the Almighty giveth them understanding,” Job 32:8.

2) “If he set his heart upon man if he gathers unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust,” Job 34:14-15; Ecclesiastes 8:8.

b. David notes: “Through thy precepts, I get understanding: therefore, I hate every false way. Thy word is a lamp unto my feet, and a light unto my path,” Psalms 119:104-105.

c. Solomon penned: “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it,” Ecclesiastes 12:7.

d. Paul penned: “For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God,” 1 Corinthians 2:11. See also Philipians 3:3; 1 Corinthians 14:14-15.

e. James inscribed: "For the body without the spirit is dead, so faith without works is dead also," James 2:26. James affirms that when the spirit (not the breath) departs the body, the body is dead. At death, the spirit of man returns to God, who gives it.

3. Body and spirit immortal. Adam and Eve were created immortal human beings. They were made in the image of God Himself. Moses wrote: "And God said, Let us make man in our image, after our likeness...So God created man in His image, in the image of God created He him, male and female created He them...And God saw everything He had made, and, behold, it was (very good) perfect," Genesis 1:26-31. Therefore,

a. The body and spirit of man were created in the image of God, without sins, and immortal (he was made to live and abide with Him forever). The Lord God,

b. Gave unto the man commandments to live by: Genesis 2:15-17. He said unto him: "You may eat of all the trees in the Garden: "except of the tree of knowledge of good and evil." Then,

c. God made for *the man* a companion: "He said, it is not good that the man should be alone; I will make a *help meet* for him," Genesis 2:17. She was formed from a rib out of his side, Genesis 2:21-25. Both Adam and Eve were created and made immortal beings in *the likeness* of God.

4. Man is a triune being. Consisting of body, soul, and spirit. We know this because Paul wrote: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be *preserved blameless* unto the coming of our Lord Jesus Christ," 1 Thessalonians 5:23.

5. Adam's disobedience brought about sin and death. Adam and Eve lost their divine nature (immortality) when they ate the fruit of the "Tree of Knowledge of Good and Evil." The Lord told them: "Ye shall surely die," Genesis 3:1-3. "The serpent beguiled Eve, and she did eat. She gave it to Adam, and he did eat," Genesis 3:4-6. Adam and Eve died spiritually that very moment, and the natural body began to decay because of sin. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord," Romans 6:23; Romans 3:23. Observe,

a. Their sin of disobedience caused them to die (loss of immortality and eternal life), Genesis 3:3.

b. They knew that they were naked and were punished, Genesis 3:7-21. The Lord asked: "Who told thee that thou art naked?" They were now aware of "good and evil." They had sinned and now are separated from their God "spiritually." It is sin that separates all from God, Isaiah 59:1-2. Therefore, the offense of one, all have likewise sinned. Thus, all have been separated from God and must be "born anew" through the "water and of the Spirit to enter the kingdom of God."

c. The Lord God dispels them from the Garden and the Tree of Life, Genesis 3:22-24. It was the fruit from this tree that granted them eternal life. God had to separate them from the tree that could have preserved their lives (in this sinful state) forever.

d. Conclusion: The curse from man's sins. Paul wrote: "Wherefore, as by one man sin entered into the world, and death by sin; so, death passed upon all men, for that all have sinned," Romans 5:12-19a. However, sin and death came into the world because of one man's disobedience. Life and immortality were again possible through one man's obedience. Observe,

6. Christ's obedience destroyed the power of sin and death (restoring immortality and life). "So, by the obedience of one shall many be made righteous. Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so, might grace reign unto eternal life by Jesus Christ," Romans 5:19b-21. "For the law was given to Moses, but grace and truth came by Jesus Christ," John 1:14-17. Paul penned elsewhere,

a. He wrote: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath *brought life and immortality* to light through the gospel," 2 Timothy 1:10.

God has now made known His righteousness and our salvation in Christ. Consider,

b. Paul again: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. The law of the Spirit in Christ Jesus hath freed me from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Romans 8:1-4. Observe,

c. Jesus said: "I am come that you might have life, and have it more abundantly," John 10:10. The Lord also declared He is "The way, truth, and the life," John 14:6.

d. He told Mary and Martha, "He was the resurrection and the life," John 11:23-27. What is the purpose of being "born anew" or "regeneration?" Let's look now at the,

B. Purpose of regeneration. The divine purpose of regeneration, or being "born anew," was to reform or restore the whole man's "body and spirit" into that God created in Adam and Eve before their fall due to sin and disobedience. This is what we call "divine planning" by the divine planners.

1. Both body and spirit would undergo the "process of regeneration" through the "water and of the Spirit." Both components make up the "natural man," and they must also be part of the "spiritual man" to be born "anew" through the "washing of regeneration and the renewing of the Holy Spirit," Titus 3:5.

2. What the Lord had in mind in our rebirth or regeneration. Simon Peter calls: "Becoming partakers of *the divine nature*, having escaped the corruption in the world through lust," 2 Peter 1:3-4; 1 Peter 1:1-5.

a. We must allow God now to instruct us on how to become a "new creature" or be "re-created" in Christ's "likeness in righteousness and true holiness."

b. If God could make from "stones" children of Abraham, He could make the soul of man like that of Christ through the "washing of regeneration and renewing of the Holy Ghost," Titus 3:5.

c. This is what David had in mind when he wrote: "Create in me a clean heart, O God; and *renew the right spirit* within me. Cast me not away from thy presence; *take not thy Holy Spirit* from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and the sinner shall be converted unto thee," Psalms 51:10-13.

3. This is what Paul calls "the operation of God." He wrote: "In...putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye risen with him *through the faith* of the operation of God, who hath raised Him from the dead. You, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven all your trespasses (and sins)," Colossians 2:11-13; Ephesians 2:4-10.

4. To Rome, Paul wrote: "Know ye not...we are buried with Him by baptism *into death*...For if we have been planted in the likeness of His death, we shall also be in the likeness of His resurrection: knowing this, that our old man is crucified with Him, *that the body of sin* might be destroyed, that henceforth we should not serve sin. For he that is *dead* is *justified from the sin*," Romans 6:3-7.

5. Conclusion: Let me summarize: God plans to restore the "creature" or "fallen man" to his original *state of life and immortality* through the new birth or being "born anew." The "new birth," in reality, is our being *made anew* in "body, soul, and spirit" through the "washing of regeneration and the renewing of the Holy Spirit."

a. Recall that the word "*anōthen*" or "anew" bears the same meaning and is translated as "from the first; anew: — from above, again, from the beginning the (very first), the top." The idea of this

word is heavenly, from above, from a divine source, from God to one's first state, "born from above." See James 1:17; James 3:15. Recall,

b. The Greek word "*gennao anōthen*" means "*born anew*." Born, or "*gennao*," is translated as "to regenerate: — bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring, or to come forth anew." Paul wrote the Corinthians,

c. "For which cause (reason) we faint not, but though our *outward man* perishes, yet our inward (*esōthen*) man is renewed (*anakainoō*) day by day," 2 Corinthians 4:16. Looking at these,

1) Two words, "*inward*" and "*renewed*," we can see the words "*anew*" or "*anōthen*."

2) Maybe that's why Paul also calls this man "*a new creature*" or "*a new creation*," 2 Corinthians 5:17; Ephesians 2:10. Finally,

d. Surprisingly, the word "*regeneration*," or "*palingenesis*" in Greek, includes this very idea: "Through the washing of *regeneration* and the *renewing* of the Holy Spirit," Titus 3:5. We are now ready to describe the regeneration process as taught by the apostle Paul. Observe,

C. Process of Regeneration. Recall that I mentioned earlier that we would revisit Titus 3:5. Now that we have seen the work of the Holy Spirit and water in conversion, let's see how Paul mentions these two components in the regeneration process. He wrote: "But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy he saved us:" How?

1. First, "By the washing of regeneration." We are saved through the bath or "washing of regeneration." This refers to the "new birth or being born anew," which we discussed and illustrated earlier in this lesson. Hear our brother,

a. B. W. Johnson again: "Two elements enter into the saving; these are referred to in John 3:5 as the birth of water and the Spirit. God's Spirit (affects) the renewal of the spirit of man by bringing him to faith and repentance through the preaching of the gospel; thus, the renewal of the Holy Spirit is begun, and the gift of the Holy Spirit is promised as a sequence of baptism. Romans 6:1-8 shows that the sinner dies to sin, is buried by baptism, rises to a new life, and is a new creature."

b. B. W. Johnson again: "Washing of regeneration. (The) 'Bath of regeneration.' All commentators of reputation refer to baptism, such as Meyer, Olshausen, Lange, Plumptree, Schaff, Canon Cook, Wesley, etc. Regeneration is due to the Holy Spirit, but baptism is an outward act (of *obedience*) that God requires to complete the fact (process of *regeneration*)," Page 290. The parentheses (are my) insertions for clarity only to this quotation.

c. Reference: People's New Testament with Explanatory Notes, by B. W. Johnson, Gospel Light Publishing Company, Delight Arkansas, 1891.

2. Next, "By the renewing of the Holy Ghost." Here, Paul speaks of being given the gift of the Holy Ghost in the regeneration process. To the Ephesians, he wrote: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, you were sealed with the Holy Spirit of promise," Ephesians 1:13-14; Acts 19:1-7.

3. Also, "Which He (Holy Ghost) shed (poured out) on us abundantly through Jesus Christ our Saviour." In obtaining the "remission of our sins," we were also granted the "gift of the Holy Spirit through repentance and baptism in the name of Jesus Christ," Acts 2:38; Acts 5:32.

4. Additionally, "That, being justified by His grace." Our works of righteousness did not save us but the grace of Jesus Christ. Paul again: "For by grace are you saved through *the* faith...it is the gift of God... not of works lest any man should boast," Ephesians 2:8-9; Romans 5:1-2.

5. Finally, "That, we should be made heirs according to the hope of eternal life," Titus 3:4-7.

a. Paul to the Galatians wrote: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ," Galatians 4:4-7; Galatians 3:26-29.

b. Paul to the Romans wrote: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but, ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ," Romans 8:14-17. As we conclude, here is an example of conversion that exhibits these two components for your consideration. Observe,

D. Regeneration in real-time. Now, let's consider this process in real-time by reviewing the conversion experience of the Ethiopian treasurer. His conversion outlines the work of the Holy Spirit and the preacher in this man's hearing, believing, and obedience to the gospel of Christ. Please turn your bible to Acts, chapter 8. We will begin at verse 26. Are all eyes there? Notice:

1. Philip was sent to meet the man in Gaza who the angel of the Lord sent. The Holy Spirit told Philip to join the chariot, Acts 8:26-29. While approaching the chariot,

a. Philip heard the man reading the prophet Isaiah. He asked: "Do you understand what you're reading?" The man responded: "How can I accept that some man should guide me?" He asked Philip: "Would he come up and join him in the chariot?" Acts 8:30-31. Which he did and found,

b. The place of the scripture which he read was this: "He was led as a sheep to the slaughter; and as a lamb dumb before his shearer, so opened not he his mouth...who shall declare his generation... for his life was taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or some other man," Acts 8:32-34.

2. Philip preached Christ. "Then Philip opened his mouth: And began at the same scripture and preached unto him Jesus," Acts 8:35. The seed was sown into the Ethiopian's heart! Fertilization in the heart took place.

a. Believe in Jesus Christ. "As they went on their way...they came unto a certain water...And the eunuch said: See here is water; what doth hinder me to be baptized?"

1) Philip said: "If thou believest with all thine heart thou mayest." If you have faith in Jesus as the Son of God, you may.

2) And he answered and said: "I believe that Jesus Christ is the Son of God," Acts 8:37. Faith is acquired, and conception has now taken place: "Faith comes by hearing and hearing by the word of God," Romans 10:17; Romans 10:9-10.

b. He wanted to be baptized. The Ethiopian now takes command of the event: "He commanded the chariot to stand still." In Philip's preaching, he instructed this nobleman of his need to be baptized. So, the chariot was stopped,

1) Both entered the water: "And they went down into the water both Philip and the eunuch." These are not my words but the Holy Spirit. Just like other believers in Samaria, Acts 8:12.

2) Baptism occurred in the water: "And he baptized him."

3) Both came up out of the water: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the (eunuch) treasurer saw him no more," Acts 8:38.

3. Conclusion: It was at this time the treasurer experienced the "new birth," John 3:5. "And went on his way rejoicing," Acts 8:39. Now, we have seen the Spirit's work in this birth; and the water from which he was "born out of to enter the kingdom of God."

a. These are those who now walk in *the newness* of life. Paul wrote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: like as Christ was raised from the dead by the glory of the

Father, even so, we also should *walk in newness of life*,” Romans 6:3-4. Remember the Lord’s instruction to Saul: “When the messenger arrived,”

b. Ananias told Saul: “Arise and be baptized and wash away thy sins, calling on the name of the Lord,” Acts 22:16. Notice Paul’s instruction to the Corinthians: “The Corinthians hearing believed, and were baptized,” Acts 18:8; 1 Corinthians 6:11. Remember,

c. The Jailer and his house at midnight: “Believed in God, and was baptized he and all his house,” Acts 16:31-34. Let’s look now at what will happen when Christ returns. Observe,

E. The mystery of the resurrection. Paul inscribed: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: this trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. This corruptible must put on incorruption, and this mortal *must* put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us victory through our Lord Jesus Christ. Therefore, ye beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,” 1 Corinthians 15:50-58. The fulfillment of God’s promise will be fully realized at the return of Christ.

1. Christ is now in heaven. Paul wrote: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ...whereby he is able even to subdue all things unto himself,” Philippians 3:20-21. Paul affirms:

a. Christ is now in heaven. He is sitting on the “right hand of the Majesty on high,” Hebrews 1:3.

b. Christ now has a “glorious body.” The body Jesus was raised in is now in heaven! Flesh and blood cannot go to heaven, but “flesh and bones can ascend into the heavens,” Luke 24:39; John 20:17. The church itself “are members of His body, of His flesh, and His bones,” Ephesians 5:30.

c. Christ shall fashion our “vile body” to be like His glorious body, Philippians 3:20-21.

d. When shall this occur? At the time, Jesus returns from heaven.

ILLUSTRATION: Christ’s glorious body, Luke 24:36-43; John 20:19-29.

2. The resurrection of the dead. The beloved apostle speaks to the resurrection of the dead and the judgment when the Lord returns. These two things will occur when the Lord returns: 1) the resurrection of the body and 2) the final judgment of all people (good and bad). Let’s consider the resurrection first. Observe,

a. The resurrection of the body. Paul wrote: “That flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Therefore, when the Lord returns, both those in the grave and yet alive will all be changed in the twinkling of an eye at the last trump.”

1) Then it shall come to pass: “The saying written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us victory through our Lord Jesus Christ.”

2) At His coming, these things shall come to pass:

a) The corruptible body shall put on incorruption. This body will be like the Lord’s body after His resurrection – flesh and bones, not flesh and blood.

b) This mortal body shall become immortal when “created by God” initially (in the beginning). The divine purpose of being “born anew” was to reform or restore the “spirit and body of man” into that which God had created in Adam and Eve *before their* fall because of sin and disobedience.

c) This earthly body must become heavenly. This body shall be changed like the Lord into a "glorious body" equipped to return with Jesus unto the Father in heaven.

d) This natural body must become spiritual. The natural body shall be changed into that which is spiritual. This will occur at what Paul calls "the end," when Christ returns to claim the living from among the dead: those who died in Christ will rise in Christ, and their bodies, when raised, shall be changed into a "glorious body" like unto the Lord, Philippians 3:20-21. When will all this occur? Paul wrote,

b. When the Lord returns. "For we which *are alive and remain* unto the coming of the Lord shall not prevent (precede) them which are asleep. Paul assures the saints that those who remain alive at His coming shall not meet the Lord before those raised from the dead. He now introduces an order of the resurrection. Let's read what Paul wrote about the Lord's descent from heaven and the order of the resurrection, 1 Thessalonians 4:13-18. Observe,

1) Lord shall descend. Paul explains: "For the Lord, himself shall descend from heaven with a shout, with the archangel's voice, and with the trump of God ... Wherefore comfort one another with these words," 1 Thessalonians 4:16-18. Text shortened for brevity. Notice the order,

a) For the Lord (in person; in bodily form) shall descend from heaven.

b) He is coming with His saints and the holy angels, 1 Thessalonians 3:13; 2 Thessalonians 1:7.

c) With a shout, with the archangel's voice and the trump of God, 1 Thessalonians 4:16.

d) With the trump of God (at the last trump: for the trump shall sound), 1 Corinthians 15:52.

2) A loud shout and the trump of God will precede Jesus' return. It does not appear His second coming will be unnoticed or unheard. The voice of an archangel and the trump of God will *awaken all the dead*, and they shall come forth from the grave. Paul gives an order *to the general resurrection*.

c. The order of the resurrection. He wrote: "And the dead in Christ *shall rise first*: then we which are alive and remain shall be caught up together with them in the clouds," 1 Thessalonians 4:16-17; 1 Thessalonians 3:13. Observe,

1) First, "the dead (those that sleep) in Christ shall rise first."

2) Second, "then we which are alive and remain shall be changed and caught up."

3) Third, "caught up *with them* in the air."

d. Paul does not speak of any *ungodly being resurrected* in this text. Notice,

1) He establishes an order between the living and those asleep in Christ upon His return. Those sleeping will be raised, and those yet alive shall be changed. In his letter to Corinth, this change shall be "in the twinkling of an eye," 1 Corinthians 15:51-52. More on this later. Then,

2) Together, both will be caught up in the heavens.

3) To meet the Lord in the air.

4) And so shall we ever be with the Lord. [This is our final HOME.] Heaven! Amen, and amen.

3. Paul's teaching on the resurrection. To the Jewish council, he declared: "There shall be a resurrection of the *just* and the *unjust*," Acts 24:25. He places no time between these resurrections. They will happen simultaneously. The *order will* be the just and then the unjust. This agrees with what Jesus said of the resurrection. Both good and evil, just and unjust, will be raised together!

4. Jesus taught: "Marvel not at this: for in the same hour all that are in the graves shall hear my voice: And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:28-29. John *heard Jesus say*:

a. In *the same hour*, all in the graves shall hear His voice.

b. Both good and evil shall be raised.

c. Judgment will be given to both life and damnation.

- d. There is no mention of two resurrections. Amen, brothers and sisters!
- e. Conclusion: Both the Lord and Paul, in his letters to the Thessalonians, preaching, and writings elsewhere, mention only one resurrection, including both "good and evil," "just and unjust," in the same hour, as the *only interval* between them. I wish I had some help, beloved of the Lord. Let's consider now what awaits the saints after the Lord descends from heaven and the resurrection of the dead. Paul wrote all shall not sleep, but,
5. All *shall be changed* when the Lord returns. The inner man was changed into "the image of Christ" when we were *born anew*. The outer man (the man of clay) will be raised incorruptible (both spirit and body) and united as an immortal child of God, possessing eternal life as it was in the Garden. Observe Paul's description,
- a. As the "spirit of man" enjoys now eternal redemption, the "mortal man" itself finally enjoys the "eternal redemption of the body," free from sin, corruption, and death. We now shall appear in glory "just like our Lord," having overcome the world and never to die again. What a solemn picture of our "victory in Christ," resulting from being "born anew," that we might enter into the kingdom of God, John 3:7; 1 Peter 1:22-23.
- b. The apostle John wrote: "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew Him not. Beloved, now are we the *sons of God*, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall *be like Him*; for we shall see Him as He is," 1 John 3:1-3. Regarding his expectations,
- c. Paul wrote Corinth: "For we know that if our earthly house (body) of this tabernacle were dissolved, we have a building (body) of God, a house not made with (human) hands, eternal in the heavens. For in this, we groan, earnestly desiring *to be clothed* upon with our house from heaven: if so, be that being clothed, we shall not *be found naked* (like Adam and Eve). For we in this tabernacle groan...*that mortality* might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given *unto us the earnest* of the Spirit," 2 Corinthians 5:1-5. Consider his words,
- d. To Ephesus: "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, *you were sealed* with the Holy Spirit of promise. Which is *the earnest of our inheritance* unto the redemption of the purchased possession, unto the praise of His glory," Ephesians 1:13-14. The gift of the Holy Spirit is God's down payment *on the surety note* he had made with us. What, then, is the purchased possession?
- e. To Ephesus again: "And grieve not the Holy Spirit of God, whereby *you are sealed* unto the day of redemption," Ephesians 4:30. If appears this "seal" the gift of the Holy Spirit is our "earnest" or "down payment" of something to be claimed on the "day of redemption." What is it the apostle is declaring unto the saints? In Paul's Letter to Rome, we find our answer. Observe,
6. The redemption of our body. He wrote: "For the earnest expectation of the creature waiteth for the *change of the sons of God*. The creature was made subject to vanity, not willingly, but because of him, who hath subjected *the same* in hope. The creature it/him (self) also shall be delivered *from the bondage of corruption* into the *glorious liberty* of the children of God." He explains,
- a. "For we know that the whole creation *groaneth and travaileth* in pain together until now."
- b. "And now not only *they*, but ourselves also, which have *the first fruits of the Spirit*."
- c. "Even we groan *within ourselves*, waiting for the adoption." What adoption?
- d. "To wit, the *redemption of our body*," Romans 8:19-23. Paul explains that on the "last day" when the Lord returns, the body itself shall be changed "on the day of redemption." Amen, somebody!

e. Conclusion: Every saint's redeemed spirit, soul, and body shall enjoy the life as God had re-created them, to experience *anew*: "immortality and eternal life." Jesus meant this when He said: "Except a man or woman is '*born anew*,' he or she shall not *enter the kingdom of God*," as it has been eternally prepared. Listen to Him, passing judgment on the sheep and goats,

1) He says: "Then the King shall say unto them on *His right hand* (the sheep). Come, you blessed of my Father, inherit the kingdom of God *prepared for you* from the *foundation* of the world," Matthew 25:34; Matthew 25:46. Notice Paul,

2) He wrote: "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen," 2 Timothy 4:18. Finally Peter,

3) He penned: "Wherefore the rather, brethren, give the diligence to make your calling and election sure: for if you do these things, you shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Peter 1:10-11. This brings us to the judgment: we are nearing the conclusion of this lesson. Back to the bible, I go. Please turn your Bible to 2 Corinthians 5:9-11. Listen to Paul,

7. The judgment seat of Christ. He inscribed: "Wherefore, we labor, that, whether present or absent, we *may be accepted* of Him, for we must *all appear* before the judgment seat of Christ, that everyone may receive (reward for) the things done in his body, according to what he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men, but we are made manifest unto God, and I trust also are made manifest in your consciences," 2 Corinthians 5:9-11.

a. First, to the Hebrews, he wrote: "As it is appointed unto men to die. But after this the judgment," Hebrews 9:27. In this verse, Paul speaks of these two things: death and the judgment. These two things are appointed for all; none shall escape either.

ILLUSTRATION: The certainty of both death and judgment. The cemetery is the testimony that death is inevitable; therefore, the judgment will follow!

b. Further, to Rome, he penned: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God, So then every one of us shall give an account of himself to God," Romans 14:11-12.

c. Next, Peter wrote: "That judgment will begin at the house of God," 1 Peter 4:17-18.

d. Added, Solomon wrote: "Let us hear the conclusion of the whole matter: fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether good or evil," Ecclesiastes 12:13-14.

e. Jesus declared it to be so. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day," John 12:48. See also Matthew 7:21-23; Matthew 25:31-46. It took a little while to get here, but let me conclude by reviewing what we discussed in this lesson. You have been wonderful and engaged all along the way. Here now....

CONCLUSION

A. Outline.

1. The Greek word "*anōthen*"
 2. The two components
 3. The process of regeneration
- ### B. Summary of main points.

1. First, we defined the Greek term “anōthen,” which means “anew.” Nicodemus had come to Jesus by night to discuss with Him being a “teacher that God sent.” Jesus told him that he must be “born anew.” He answered and said, Verily, verily, I say unto thee, except a man be born again or (anew), he cannot see the kingdom of God. Nicodemus inquired how that might be possible, given that he was old. Could he enter once again into his mother’s womb and be born? The Lord further explained what he called “being born anew.” This birth required two components.

2. Further, we described the two components that enable one to be born anew. Jesus answered, “Verily, verily, I say unto thee, Except a man be *born of water* and (of) *the Spirit*, he cannot enter into the kingdom of God.” The Lord explains the two components enabling one to be “born anew.” They are “the water and the Spirit.” There are no exceptions to this heavenly directive. There have been volumes written to suggest that Jesus’ instruction meant something other than these two components! We will attempt to answer some of them in his lesson. And then,

3. Lastly, we discerned the process of regeneration, which is the heavenly birth described by Jesus to Nicodemus. First, He told this teacher what it is not. Jesus said: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, You must be born again (anew).” The Lord explains to him that his first birth was of the flesh, and the new birth or “being born anew” is of the Spirit. The first is earthly; the second is heavenly. Finally, the Lord concluded: “Marvel not that I say to you: *you must be born anew*.” In this directive, the Lord gave Nicodemus no exceptions. Every believer in God who desires to be saved must “accept His exception.” To do this any other way will not bring forth the new birth or “being born anew” and will not permit an entrance into the kingdom of God.

C. Invitation. Present God's pattern of conversion. Jesus said: "Come unto me all ye that labor," Matthew 11:28-30. [Explain the POC, i.e., hearing and believing the gospel; repentance of all past sins, Luke 24:44-47; confessing faith in Christ, as the Son of God, Matthew 10:32-33; and then, by obeying the gospel, Romans 10:16-18; Romans 6:17-18; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Acts 5:31-32; Ephesians 1:13-14].

D. Exhortation. "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.

E. Motivation. Do as Peter directed: "Save thyself," Acts 2:40; Acts 2:36-39; Acts 2:41.

Acknowledgements and Commendation

I submit this verse unto you that I may: “Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due),” Romans 13:7. I acknowledge my consultation with these distinguished authors in this lesson.

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A word of thanks to BLB.org.

Thank you for this valuable tool of study, BLB.org. It has been an excellent instrument for me to learn and use the Interlinear to bring my sermons alive to the audience. Thank you very much for this great Application to help study the scriptures.

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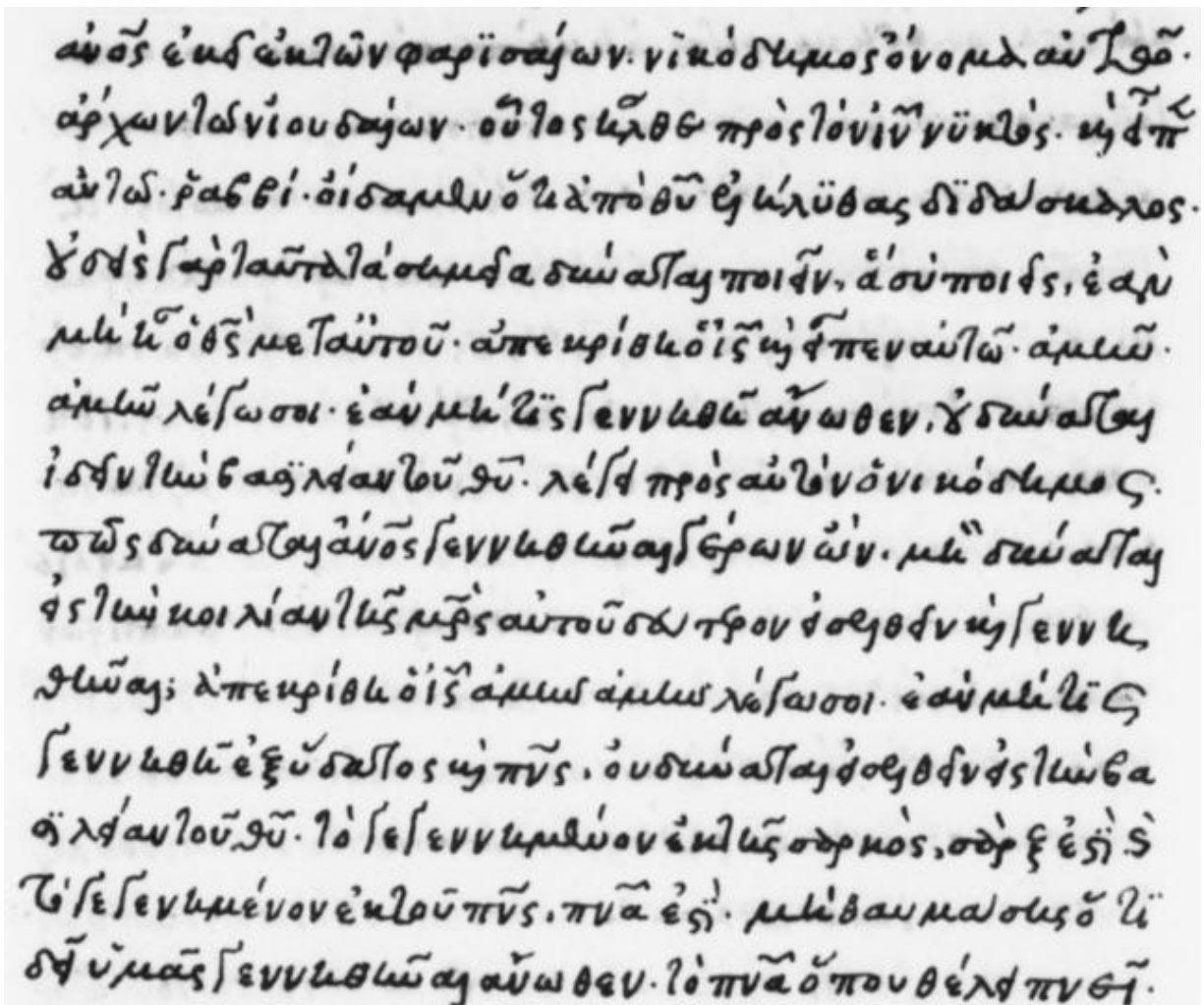
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BEING BORN ANEW

John 3:1-7



“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again (anew), he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter his mother's womb (a second time) and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water* and (of) *the Spirit*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (anew),” John 3:1-7.

References

Greek Manuscript 1992. New Testament. Gospel of John Image 79, Page 86. Manuscripts in St. Catherine's Monastery, Mount Sinai, 1400 to 1499 AD, dated April 21, 1950. ["Library of Congress Collection of Manuscripts in St. Catherine's Monastery, Mt. Sinai." Mount Sinai: Microfilm 5010: Greek (1,078); and Mount Sinai (1,691), Library of Congress (LOC).]

THE ENGLISHMAN'S GREEK NEW TESTAMENT

The Greek Text of Stephens 1550, John 3:1-7.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα
But there was a man of the Pharisees, Nicodemus ^{name}
αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς Ἰησοῦν·
^{his,} a ruler of the Jews; he came to Jesus
νυκτός, καὶ εἶπεν αὐτῷ, ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλή-
by night, and said to him, Rabbi, we know that from God thou
λυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται
hast come a teacher, for no one these signs is able
ποιεῖν ἂν σὺ ποιεῖς ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη
to do which thou doest unless ^{be} God with him. ^{Answered}
Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ
^{Jesus} and said to him, Verily verily I say to thee, Unless
τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ
anyone be born anew, he cannot see the kingdom
θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄν-
of God. ^{Says} ^{to} ^{him} Nicodemus, How can a
θρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν
man be born ^{old} ^{being?} can he into the womb
τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπε-
of his mother a second time enter and be born? ^{An-}
κρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ
spered ^{Jesus,} Verily verily I say to thee, Unless anyone be born
ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
of water and of Spirit he cannot enter into the kingdom
τοῦ θεοῦ. 6 τὸ ^{γεγεννημένον} ἐκ τῆς σαρκὸς σὰρξ ἐστίν·
of God. That which has been born of the flesh flesh is;
καὶ τὸ ^{γεγεννημένον} ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.
and that which has been born of the Spirit spirit is.
7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι
Do not wonder that I said to thee, It is needful for you to be born
ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ
anew. The wind ^{where} ^{it} ^{wills} ^{blows,} and its sound

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again (anew), he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter his mother's womb (a second time) and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water* and (of) *the Spirit*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (anew)," John 3:1-7.

References

1. Textus Receptus, taken from the Greek Text of Stephens 1550, The Englishman's Greek New Testament, Zondervan Publishing House, Grand Rapids, Michigan, First Zondervan Printing, 1970.
2. The BlueLetterBible.org, (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, © 2022, by the Blue Letter Bible.